

THE
BEAUTY OF HOLINESS;
OR,
A TREATISE
ON THE
LORD's DAY,

BY
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PRINCIPALLY INTENDED
FOR THE USE OF HIS CONGREGATION,
BUT
GENERALLY ADAPTED TO ALL
PEOPLE.

WITH A PREFACE
CONTAINING A HINT TO THE
THREE ORDERS OF THE CLERGY,

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THE HISTORY OF
TOLKIENDAY

BY JOHN
WILLIAM
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THE P R E F A C E.

IF all the Clergy, through the Kingdom would write a Treatise upon this Subject, addressed to their respective Parishes, it would be the most effectual Method of reforming the Morals of the Nation, and disseminating the Truths of Gospel Salvation.

If I am told that each Minister has an opportunity from the Pulpit of *warning the wicked from his evil Way, and binding up the broken hearted*; I answer, that those means cannot so thoroughly accomplish the End proposed, as *local Publications describing local Circumstances*.

First, because there are some People almost in every Parish, that never enter the House of God at all, and consequently cannot be instructed *there*.

Secondly,

Secondly, Some, where the Churches are large, and the Voice of the Minister not conveniently extensive, lose the Thread of the Sermon, and lose perhaps at the same Time that which was peculiarly directed for their Reproof and Instruction:

Thirdly, Others, either through Inattention, or a wilful or natural Defect of Memory, forget the friendly Admonitions of their Teacher, and without an oracle of this Kind, must live immur'd in Ignorance, and die without Conviction.

But if a Treatise upon this Subject, should be addressed by each Minister to his Congregation, every Family in his Parish either through Curiosity, Fear of Singularity, or Respect to its Author will have it in their Possession.

PREFACE.

I am sorry that this Idea has not originated in the Breast of some worthy Diocefian—yet I trust, that the *first* order in our Church will not be prevented from recommending it to their Clergy at their next Visitation, because it had its origin in the Breast of an humble Curate.

I may perhaps appear prolix upon some Doctrinal points, but I was instigated by a Wish, that those of my Parishioners who are negligent in attending divine Worship, and who, I am persuaded, will purchase this Book, might not plead Ignorance of the Means of Grace and the Hope of Glory.

May the *Antient of Days*, the Sanctifier of the Sabbath, imprint those precepts in thy Heart, O Reader, and quicken thee from the Death of Sin to the Life of Righteousness.

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Remember the Sabbath Day, to keep it holy.

MY DEAR FRIENDS,

THE Portion of Scripture you have, this Moment read, is replete with Authority, Awe and Duty. The solemn Command is pronounced by God himself, and the End in View is the Salvation of his Creatures. The Term *Remember*, arouses the reflective Faculty of every Sinner. It tells *you*, that you are all the Sons of Adam, and that you are hastening to a State of eternal Happiness or endless Woe. And it tells *me*, that I am your Watchman, to instruct you how to attain the one, and to avoid the other.

To do this from the *Pulpit*, is not so effectual a Method as I could wish—my Sermons may be forgotten by some, neg-

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lected

lected by others, and not thoroughly heard by all. I find it then, a point of *Conscience*, to give you this living oracle of your Duty on the *Lord's Day*, which comprehends the Substance of the other Six; by shewing.

1st, The *Antiquity* of the Sabbath.

2^{dly}, The Difference between the Jewish and Christian Sabbath.

And 3^{dly}, How it must be kept *holy*.

1st, The *Antiquity* of the Sabbath.

We are informed by Moses ^a, that as soon as God had completed the Creation, he blessed the *seventh Day*, because on it he rested from all his Work, which he had created and made. Thus we find that the Sabbath had not its Origin with Moses, (as some unjustly think) but has existed from the Creation of the World.

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^a Gen. ii. 3.

Fis true, we have no express Revelation that the Observance of it was enjoined to Adam in his State of Innocence ; but it is natural to suppose, that the Voice of the Lord God which walked in the Garden and conversed with our first Parent, as with an Equal ; that formed out of the Ground every Beast of the Field, and every Fowl of the Air, and brought them unto *Adam* to ask him what *he* would call them, if his merciful Creator would thus honour his own Image, we may fairly conclude that he would also, in some of those friendly Interviews, give him a History of the Works of the Creation ; how he made Heaven and Earth and all that in them is, in six Days, and that he rested on the seventh. If, upon this Declaration, no express Command was given to Adam to observe that Day of Rest ;

we may presume that his bright intellectual Powers would argue thus.

“ Since God has made the World and all
 “ Things therein in six Days, I also will
 “ follow, in humble Imitation, the
 “ works of my Calling for an equal
 “ Term: And since *he* made the *se-*
 “ *venth* a Day of Rest and sanctified it,
 “ I too will cease from all earthly La-
 “ bour on that sacred Day, and devote
 “ it to the Praise and Glory of my
 “ God.”

This, we may conclude, was delivered to Cain, and traditionally enjoined to all the Patriarchs. We are expressly told that Job, who was not a Jew, and who was coeval with, if not prior to the Time of Moses, neglected not to offer Sacrifice every seventh Day.

Hence you see that *one Day in seven* was set apart from the *Creation*, wherein, all

all Men should rest from their worldly Occupations, to glorify omnipotence, and testify their Gratitude.

We have hitherto rested only upon the highest Grounds of Probability, that the seventh Day was hallowed by Adam and the Patriarchs. We now come to the express and awful Command of the great Jehovah, delivered to the Children of Israel. *b Verily my Sabbaths ye shall keep; for it is a Sign between me and you, throughout your Generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore for it is holy unto you. Every one that defileth it, shall surely be put to Death; for whosoever doth any Work therein, that Soul shall be cut off from amongst his People.*

Six Days may work be done, but in the seventh, is the Sabbath of Rest, holy to the Lord; whosoever doth any work in the Sabbath Day, he shall surely be put to Death. In this Revelation the Jews were commanded to observe the *seventh Day* (our Saturday) for two Reasons: First, Because their Creator rested on this Day from all his Labour, after he had created the Heavens and the Earth.

Secondly, Their miraculous Deliverance from Egyptian Bondage was on this Day accomplished, and Pharaoh and all his Host overwhelmed in the Red Sea.

You will undoubtedly ask me, how can we break this twofold Tie of Heaven, and change the Day of Rest.

I answer First, That the Weight of this Injunction of the observance of the Sabbath, does not rest so much upon any.

any one particular Day, as upon the ~~se~~
venth Day from the *Date of Reckoning*.
We could worship the Lord of Heaven
and Earth, and testify our Gratitude
upon any other Day of the week as
well as on Saturday or Sunday, were
we not instigated by some *Particular
Motive* to select a *Particular Day*.
The Jews observ'd the *former*, in Re-
membrance of the *old Creation*, and their
Redemption from Bondage; we ob-
serve the *latter*, in Commemoration of
the *Beginning* of the *old and new* Crea-
tion, I mean our redemption through
Jesus Christ.

Secondly, The Jewish Sabbath consist-
ed of two parts, the *moral* and *ceremonial*,
the *moral* Part comprehended their Du-
ty to God, their Neighbour and them-
selves—the *ceremonial*, was regulated
by Reference to Time, Place and Cir-
cumstances;

umstances—the *former* was heightened and improved, and the *latter* abrogated by the Gospel Dispensation. This was the Case with all the other Types under the Mosaic Law. The Sacraments of Circumcision and of sprinkling under the Jewish Polity (which corresponded with our Baptism and the Supper of the Lord) were also composed of two Parts, the moral and ceremonial the *former* expressed the Merits of those Mysteries, the latter had an intuitive Eye to the Author and Finisher of them For Example—Circumcision was two fold—first, a Sign or Ceremony of that Circumcision not made with Hands, which Sign is now done away—and Secondly, a Seal of Repentance and Faith, which moral End remains in Baptism to this Day. In like Manner, the moral End of the Jewish Sabbath

is still in Force, And binds both Jew and Gentile—but the *ceremonial* End which was confined to Time and People, was, like all other Figures, abrogated by Christ, who hath redeemed us from the Curse of the Law, and rent the Veil of Separation between us and the heavenly Jerusalem—hence the Jewish Sabbath expired with its Author, and the day of his *Resurrection* was sanctified with his Name.

Thirdly, We, for the Establishment of our Sabbath, follow the Example of the Apostles and the Authority of Scripture. St. Luke informs us, in his second Treatise, that our Saviour continued with the Apostles forty Days after his Resurrection, “teaching them the Things pertaining to his Kingdom.” It is believed by many People, that he not only taught them to commemorate the

the sacraments of Baptism, the last Supper, and other Mysteries at that time; but that he also sanctify'd the *first* Day of the week, and commanded the Observance of it for ever. But whether this Conjecture be founded in Truth, we shall never learn on this Side the Grave, neither does it materially concern us: For, the Apostles who had Power to restore the Dead to Life, and Wisdom to remit or retain the Transgressions of Sinners, had also Power and Wisdom, since one Day in seven was to be appropriated to Rest, to select the fittest Day. Let us now see *what* Day they honoured with this peculiar Distinction.

The same day at Even being the first Day of the Week, the Disciples were assembled for fear of the Jews. c After eight

c John xx. 19, Take notice, the observance of this

eight Days, (on the first Day of the Week) his Disciples were again within, and our Lord with them. ^d And when six Weeks were accomplished, they were all with one accord in one place; and they were all filled with the holy Ghost and began to speak with divers Tongues. ^e Peter then stood up, and with one short Sermon converted three thousand Souls to the Christian Faith.

This divine Inspiration of Gifts and Grâces, and the miraculous Conversion of such a Multitude, is a sufficient Proof that the Almighty sanctions the Day, and crowns it with peculiar Blessings. But St. John in the Revelations, distinguishes this Day by the same Appellation

this Day was so sacred and so necessary, that the Fear even of the Jewish Sanhedrim, could not prevent so solemn an assembly

^d Jolin xx. 26. ^e Acts ii. 14.

tion, as we now do; “*I was in the Spirit on the Lords Day.*” f All the Writers of that Century are convinc’d that he meant *their* Day of Rest, which is the same as *ours*, and enforced it in that Sense.

Wollius thinks that as the seventh Day of the Creation was the first full Day of Adam’s Life, it would be not only his Sabbath, but the first of his Week—and that this *first* Day was sanctified through all the Patriarchs to the Time of Moses.

Fourthly. *Natural Reason* also justifies us in the Propriety of our Sabbath.

If the Jews observed the *last* Day of the Week, because it was the Completion of the *old* Creation—how much rather ought we to obseve the *first*, as comprehending

comprehending both the old and new.

If they observed the *last* in grateful Remembrance of their Deliverance from the Tyranny of Pharaoh, and the Promise of a Land flowing with Milk and Honey—how much more binding are our Obligations to observe the *first*, Deliverance from the Bondage of Sin and Death, and the eternal Inheritance of an *heavenly* Canaan. This was the Day in the old Creation, that heard the Voice of God cry, “*Let there be Light, and there was Light*”—this was the glorious Day, that bound the Prince of Darkness in eternal Chains, and raised us from the Death of Sin, unto the Life of Righteousness. It was on this Day that the Holy Ghost descended upon the Apostles, and inspired them with those Graces which they have transmitted to succeeding Ages. So that, this

Day awakens our Gratitude to God the Father for our Creation, to God the Son for our Redemption, and to God the Holy Ghost for our Sanctification.

Thus have I established the *Antiquity* of the Sabbath, and proved that the Blessings of the *seventh* are absorpt in the Supereminency of the Blessings of the *first* Day. God forbid that I should condemn the Mahometan for worshipping the Deity on *Friday*; or the Jew for his Observance of *Saturday*—but this I say, that if a *Christian*, under the Authority of Scripture, the Example of the Apostles, the Completion of Types, and the necessary Deduction of his own Reason, will still pollute the *Lord's Day*, and do any work therein, “*that Soul shall be cut off from amongst his People.*” g I shall now pass on to the grand Object of this Treatise, which is,

is, to shew you what it is to keep the Lord's Day *holy*. We differ from the Israelites not only in our *Day* of Rest, but also in the *Manner* of observing it.

The Jew in Synesius lay upon his Face from Morn 'till Night, and could not, by the severest Treatment, be compelled to steer the Ship in a dreadful Storm.

But Our Saviour Christ, did not Suffer the dead Letter to quench the Spirit of Love, for on the *Sabbath* Day he was particularly gracious in restoring Sight to the blind, Feet to the Lame, and Tongues to the Dumb.—We, with such an Example before us, think it no Crime to kindle a Fire on the *Sabbath* Day— to rub an Ear of Corn to satisfy the Cravings of Hunger, to apply the heal-

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ing Balm to an afflicted Sore, to lead an Ox to water—or to drag a Beast of Burden from the Ditch. In short, to Acts of Necessity, Charity, Prayer and Praile, we entirely devote the Duties of this Day, and esteem it a Rest only from Labour, Servility and Pleasure—under which three Heads I include every Motive for *Travelling*—Are any of you, my Friends, guilty of this Breach of the Sabbath? If so, you must transgress, either for *Profit* or for *Pleasure*.

If you Practise it for *Profit*, it must have for its Cause, either the *Affection* of Industry, or the *real Spirit* of *Avarice*. If you are instigated by an Affection of Industry, you transgress the Bounds of Honesty, and take the unwary in—You get up early and late take Rest, to strengthen your Credit—
you

you labour during six Days of the Week, and on the Sunday you cannot rest at Home, but through a specious Shew of Industry, you travel, not so much for the ill-gotten Pittance added to your Store, as, that the World may call you industrious and rich; By this Mancœuvre you have Credit to borrow from the Tradesman or the Labourer, the Scrapings of honest Industry, and spend it upon your private and unsuspected Lusts.

Thus by neglecting the Worship of God, you become impious, dishonest and hypocritical—you involve a laborious and perhaps a numerous Family, in temporal Distress, and ingulph yourselves in eternal Ruin; “*He that oppreſſeth the poor to increase his Riches, ſhall surely come to want*” ^b

But if your Motive for Travelling

on this sacred Day be a *real Spirit of Avarice*, I shall give you a Sentiment of Archb. Secker's, which shall strip you of every Apology.—“ There is no Occupation says he, in which the Labour of six Days will not maintain a diligent and frugal Man for the seventh; unless he wants Health and Strength, or is burthened with a helpless Family, and then he is entitled to *Public Relief.* ” What! must the miserable Pelf of Man, rob the Almighty of his Praise and Glory? Whether is preferable, a Super-abundance of ill-gotten Gain, or a bare Pittance with the Blessing of God? Do you not perceive the zealous Observers of the Sabbath more prosperous in one Day's Journey, than the Despisers of this Ordinance are in a Week?

“ *Riches*

“ *Riches profit not in the Day of Wrath,
but Righteousness delivereth from
Death.* ” :

Suppose it is for *Pleasure* that you travel on this sacred Day— behold the Picture of the Voluptuary, and I am persuaded you will abandon the Pursuit.

Even the *lawful* Recreations of the Week you will not confine to *six* Days, but to indulge a sensual Gratification, you will enjoy them on the *seventh*. Yet this is not the worst—There are Pleasures which if indulged during *any* Day of the Week, would Pollute the Soul of an *Heathen*—these do you (nominal Christians) collect, as it were, in a Body, and reserve for the *Lord's* Day, that you may wallow in Lasciousness, and that the Measure of your Wickedness

Wickedness may be full—yet more, that this criminal Conduct may be concealed from the Knowledge of your Acquaintance, you leave your Family and your Home, and travel ten or twenty Miles that you may commit those Excesses in *Private*, and avoid the Censure of your domestic Friends. But, does *Conscience* never sting you with Remorse, and tell you that there is a God, who is about your Path, and about your Bed, and spieth out all your Ways? and that every sensual Thought and Action shall be exposed before Men and Angels at the last and awful Judgment? And in spite of this Vicegerent of the Almighty, do you still prefer the Gratification of an earthly Appetite to the Salvation of your immortal Part?

Do you pamper the Body with every Luxury, and neglect the spiritual Sustenance

tenance of your Soul ? Is it an unreasonable Command that you should devote *one* Day in *seven* to your Creator, when your Man Servant, Maid Servant, and Cattle serve you *six* ? Is it not more unreasonable that you should devote the entire *seven* to the Service of Satan, and thereby rob God of his Glory, and yourselves of Heaven ?

Had you rather enjoy the Pleasures of Sin for a Season, and eternal Pain hereafter, than submit to a trifling, momentary Mortification here, and then partake of the Joys of Angels to all Eternity ? The Conscience of the most licentious Prophaner of the Sabbath will answer *no*. But sorry am I to add, that the Traits of this Picture may be too frequently traced in the Characters of the present Day. Multitudes of our Fellow Subjects, who have enlisted

listed under the Banner of Christ, verify the Ideas of the Author of the Book of wisdom, where he thus describes the *Doctrine* of the Men of Pleasure—*Let us fill ourselves with costly Wines and Ointments, and let no Flower of the Spring pass by us—let us crown ourselves with Rose-buds before they be withered, let none of us go without his part of Voluptuousness.* ^b

But, my Friends I am persuaded better Things of you. I am convinced that you will not suffer the *Papist*, who refuses to travel even on a *Saints Day*; nor the *Few*, more than one mile on his Sabbath, to boast of their Obedience, and put an enlightened *Christian* to the Blush—a *Christian* whose Mind ought to be peculiarly expanded, by the Example.

ample of him whose Name he bears, and by that Gospel Revelation which he is *permitted to peruse.*

I might enlarge upon this Head, and shew you that travelling on the Lord's Day, is not only the Means of extinguishing that glimmering Spark of Grace which faintly chears the Gloom of your religious Reflection, but contaminates the Principles of *those* with whom you are *connected*, and reduces them to the same standard of Infidelity with yourselves. But if every Transgressor of the Sabbath would interest himself in the Question, and suppose that he is the Person hinted at above, there will be no need to dwell longer upon this Head. I shall then, for the Sake of Brevity, since you are convinced of the Necessity of spending your Sabbath at Home, pass on to shew you,

you, how you are to spend each Portion of the Day, so that you may find more real Comfort in your Family and the Church, than all the Variety that a Journey, or the Tables of the Great can afford.

Rise early on the Sabbath Day

"Tis a shameful Custom, too prevalent amongst the Generality of Men, to indulge themselves on this Day in Sleep and Inactivity—yes, to such a Pitch do they gratify this Luxury, that you will hear the following Reason, oftener than any other, given for the non-attendance of the Morning Service—"I felt a Sort of Drowsiness this Morning, and because it was *Sunday*, I indulged it, 'till it was too late to go to Church."

If this Apologist would reflect but a Moment, he must feel himself lessened by such an Excuse, in the Esteem of every

every religious Man, much more in the Sight of an omniscient God. Shall our Saviour rise from the Tomb so early in the Morning to accomplish the great Work of our Salvation? Shall the Prophets stretch forth their Hands betimes? Shall the Israelite be so early at his Idolatry, and the Heretic at his Heresy? and shall we *Christians* be more insensible to the Favours of our Creator because they are increased an hundred Fold? No, the Imitation and the Shame resulting from those Examples shall excite us to devote the First-fruits of the Day, and the Sweetnels of the Morn, to the hallowed Service of our God.

When you rise then from your Pillow, be grateful to him who is about your path and about your Bed, for adding another Night to the Number of your Days, and for the Blessing of a

Sweet Repose.

Say to yourselves; it was on this *Day* and perhaps this *Hour*,* that my Redeemer broke the Shackles of the *Grave*, took away the *Sting* of Death,

and

• Dr. Butler Bishop of Durham, in his Charge to the Clergy in the Year 1751, recommends some stated Hour or Memorandum, upon every Return of which, we should set ourselves for a few Minutes as in the Presence of God. "Secret Prayers, says he, will I fear be grievously forgotten by the Generality, 'till they fix for themselves certain Times of the Day for it. If, besides our more set Devotions Morning and Evening, all of us would fix upon certain Times of the Day, so that the Return of the Hour should remind us, to say short Prayers, or exercise our Thoughts in a way equivalent to this—If it took up no more than a Minute or two—it would be a Recollection that we are in the divine Presence and contribute towards our Being in the *Fear of the Lord all the Day long.*"

and thereby convinced me that *I* shall rise again, and be immortal. The last Sentence you have read, has opened the expansive Field of Reflection. It comprises your *Death, Resurrection, and Immortality*. It compels you to turn inward upon yourselves, and enquire, whether you are prepared for these three awful Changes? Whether, if *Death* should surprise you, it would be the Prelude to a *Resurrection of immortal Bliss or Woe*.

Place yourselves then, as Culprits at the Bar, and examine your Estate both toward God and Man. Begin, each Sunday Morn, to recount the Catalogue of your Sins from the preceding Monday—or rather make a List of the Sins you have committed in the Day, before you retire to Rest at Night; and then make a regular and *Particular*

Confession of each. · Thus will the Memory be more watchful of its Charge; and the conviction of each Crime will be more contrite and severe, the nearer your Recollection is to the Commission of that Crime.

But still I could wish you on the Sunday Morning to scan over the Transgressions of the preceeding Week, and to make a *general* Confession of them all. Then pass on to an Examination of your *Neglect* of Prayer for Grace, or an *Abuse* of that Grace you have prayed for, and received. Think of the Temptations you have had from the World the Flesh and the Devil, and how far you have yielded to them all.

Think of the Opportunities you have had of glorifying God, of saving your Souls alive and of dispensing a Blessing to your Fellow Men, and yet how you have

have neglected those Means of Grace, and lost each Hope of Glory. Let these Reflections produce an open Confession, Sincere Contrition, and a Repentance not to be repented of.

If you call me a hard Task-master, and say, that you have not sufficient Time to perform this unpleasant Duty, I shall answer you by a few Questions. Do you not every Day sit down to compare your Debtors and Creditors Accounts? and do you not, with tedious and anxious Enquiry, trace out your Losses and your Gains, your Adversity and Prosperity? Or, if this be not the Business of *every* Day—do you not regularly *one* Day in *seven* examine your Accounts? And is not that *one* Day (I ask you a solemn Question which you must answer at an awful Bar) the *Lord's Day?* What? can you de-

vote the whole Period of your Existence in one continued Round, to a comic Farce of Wealth and Vanity, which before this Earth hath revolved to another Day of Rest, you may see no more? And cannot you, one Day in seven at least, investigate your *spiritual* Concerns and see whether you have bartered Gold for Dross, God for Mammon, Grace for Concupiscence, or Heaven for Hell? O Reader, I request thee to close the Book for a few moments, and let Conscience tell thee whether *thou art the Man.*

Having concluded this Private Examination in your Chamber, I earnestly desire you to convene your Family, and join together in that Form of Prayer which I have annexed to this Treatise, or any other which you esteem better.

If you have thus far acted agreeable to the preceding Directions, all is well. But here you must not rest. These *private* Devotions, are only the Initiation to certain *Public* Solemnities, which are sanctioned by the Apostles, and Martyrs of every Age, and breathe the Sum and Substance of Christianity.

The Heathens directed by the Light of Nature, the Patriarchs, by the Spirit of God, and the Jews by the Command of their great Deliverer, erected Altars and appropriated Temples for their solemn Conventions, and for the joint Celebration of divine Worship. Christ frequented the *House of Prayer*—and his Apostles assembled together with *one accord in one Place*.—St. Paul frequently salutes the *Church* in the *House of a Friend*—and asks the *Corinthians*

If

If they despise the Church of God? 1

The Writers of every Century mention a *fixed Place*, where the Christians used to assemble and to worship together.—Justin Martyr in his first *Apology* (which was wrote as early as the Year 139) expressly declares, that “ all Christians upon Sunday used to assemble together in *one Place.* ”

And, that this Place ought not to be indiscriminate, we are told, that even the Gentiles and the Jews consecrated their Houses of Worship to the Service of God alone, by a *Particular Form of Dedication.* The Primitive Christians also set apart each House of religious Convention by a peculiar Mode of Consecration, which has been practised by all Succeeding Generations—whereby the

the original Possessor foregoes his Title; and it becomes the Property of God himself.

This antient Solemnity has been sanctioned by the Presence of the Almighty, for we are told, that at the Feast of the Dedication of the Temple of the Israelites, *The Priests could not stand to minister because of the Cloud, for the Glory of the Lord had filled the House of the Lord.* ^m

This is the Church which is the Household of Faith—the City of the living God—the Spouse of the Lamb—the King's Daughter—the Children of Light—a chosen Generation—a royal Priesthood—a purchased People—the mystical Body of Christ—the Sanctuary of the Lord—the Daughter of Sion—the

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the Temple of the Holy Ghost—the Eden of the Lord—Thrice happy they who are worthy Members of this Church !

But further, There is a Priviledge annexed to this our Church, which transcends all the Chain of Metaphors you have now read—I mean, a *regular constituted Ministry, duly approved, and divinely commissioned*, before they can execute any of its Ordinances. This is agreeable both to the Administration of God in the *old Testament* and to the Tenor of the *New*:

Aaron and the Levites were ordained by the high Priest of our Profession to *minister in holy Things*—and Korah and his Associates were swallowed up alive, for infringing upon this sacred Office. Our Saviour himself would not enter upon his Ministry till he was *baptized*

Baptized by John, and ordained by the Holy Ghost. Afterwards, he commissioned *twelve*, and then *seventy*, *being first duly approved*, to baptize and to preach. After his Resurrection, he breathed on the Apostles full Power to ordain Ministers in every Church; and thereby affirmatively proved the Necessity of a regular Ordination, and negatively condemned the Ministrations of a non-commissioned Layman.

This Authority which was entrusted to those Apostles, who had the Keys of Death and the Grave, was transmitted through their Successors, down to the Hierarchy of the present Day, with this encouraging Motto to our Orders
 " that the great Bishop of Souls will be
 " with us alway even to the End of
 " the World "

You are now I trust convinced that
 you

you are bound by the Command of God, by the Example of your Saviour, and the Commission of his Apostles, to pay your Homage to the Lord of Sab-baoth in a House religiously dedicated to his Service, aided by those Ministers, who are ordained the Stewards of God and Ambassadors of Heaven.

Come then, old and young, rich and poor, to the Assembly of the first born, and celebrate the Day of your Re-demption. Come, and bring in your Train, your Children, your Servants, and all your Family. Our wise Creator forefaw the Avarice of Man, and his Ingenuity to beguile the Souls of his Dependants ; he therefore commanded not only the Master, but every Man and Maid Servant to make this a Day of Rest and to keep it holy. Why repineſt thou O lordly wordling at this Decree?

Decree? Was not the World created for thy Servant as well as *thee*? Did not thy Saviour live, die, and rise again for *him* as well as *thee*? Shall not redeeming Grace bedew *his* Soul as well as *thine*? How was Lazarus blessed? and where did Dives dwell? Think on this. Give the right Hand of Fellowship to your Servants, and lead them to worship your common Father. Ruminate upon this Passage in Ezekiel which may properly be applied to you—*Son of Man, I set thee a Watchman over thy Household to warn them from their wicked Way, and to give them every opportunity of saving their Souls alive; but if thou neglectest to warn them from their wicked Way, they shall die in their Iniquity, but their Blood will I require at thine Hand.*"

E

Awful

~~but~~ Awful Truth ! big with Admonition which is more or less applicable to every Degree of Authority.

Come then with all your Family, Friends and Connections. If you behold a Prophaner of the Sabbath as you come along, tell him of the Heinousness of his Crime, and the Penalty annexed ; and then give him an Invitation to the House of that God, that he hath blasphemed and despised. Perhaps the Lord may blot out his Transgressions, and add another Gem to the Splendor of your Crown. Come then, my Flock, and hasten *betimes* to the Shepherd of your Souls. Throw aside that irreligious Custom which prevails in *this*, and too many Parishes, of loitering in the Church Yard, till the *Confession* is made, and the *Absolution* pronounced. It appears, that you either think yourselves

selves free from Sins, or are ashamed to acknowledge them. However, it is the strongest Proof, that you are destitute of the *real* Spirit of Religion; and have been led to Church more by Chance, Fathion, or a Fear of Censure, than to magnify the Sanctifier of the Day, and to save yonr Souls alive.

Besides, this wanton Delay in the Church-yard or elsewhere, may be, not only to *you*, the Loss of an eternal Weight of Glory, but the Noise at your late entering—the Opening and Shutting of the Pew-doors, disturb the Devotions of *those that are assembled*, break into the Confessions of a repentant Soul, and interrupt the Draught of heavenly Meditation: So that, not only the Sin of *Omission* against your own Soul, but the Sin of Commission against the Priesthood and the Church shall be

E 2 summoned

summoned to condemn you, and to ag-
grandize your Punishment.

I Trust that this base Custom so im-
piously irreverent in its every Stage,
will now be done away.

Hasten into the Sanctuary of Holi-
ness as quick as you can—and when
you enter in, look around with Rever-
ance and Awe. Say to yourselves.
*How dreadful is this Place! This is
none other but the House of God, and
this is the Gate of Heaven.*^o

Have I, a sinful Creature! dared to
intrude within these consecrated Walls!
Why have I, thus polluted, taken my
Seat in the Temple of Holiness! How
can I mix with the Saints below, and
behold my Saviour in the Midst ^p who
have

^o Gen. xxviii. 17. ^p Matth. xviii. 20. Where
two

have despised his redeeming Grace, and forfeited each Hope of Glory !

Wherefore, wherefore, am I come !
Be not dismayed—I have thus far conducted you in your Journey through the Sabbath, and brought you into the Presence of the Almighty—read on, and you will find Comfort for your Souls.

I shall now shew you the end of your Attendance at the House of God, and your Behaviour there.

The Purposes for which you are come are fourfold—for *Prayer*, *Praise*, bearing the word of God, and partaking of the *Sacraments*.

I shall discuss each of those Heads, according to this Arrangement.

1st. Prayer is so comprehensive a Term,

two or three are gathered together in my Name, there am I in the midst of them.

that it expresses, in different Parts of the old and new Testament, the *whole* Worship of God. Our blessed Saviour calleth the *Church*, the *House of Prayer*—and we generally say, when we are going to *Church*, that we are going to *Prayers*, and yet Christ knew, and we know, that it is a Place, where all the other Ordinances are, at the same Time, administered.

Prayer is the sovereign Balm to an afflicted Soul, and a Bulwark against the bitterest Storms — It is a Kind of *internal* Impulse which cannot be suppressed either in the Moments of Sorrow or of Joy. Sorrow will paint its Feelings in broken Petitions, and pray for Religion to fortify the Soul: and Joy will pour out its Prayer, in Gratitude for Blessings bestowed,

bestowed, and for future Favors.

The Patriarchs, the Prophets, and all the Descendants of Adam were instant in Prayer.

David, in the Anarchy of Church and State, when one of his Sons was hanging by the Hair of his Head, and he was bereft of Children and of Friends, prayed unto his God, and the Graces of the Spirit were showered upon him.

When Manasses had caused a Deluge of Blood in the Streets of Jerusalem, and was himself in Chains, he called on the Name of his Deliverer and was graciously heard.

Jesus Christ continued whole Nights in Prayer—The Thief on the Cross, though all Nature was in Convulsions around him, composedly directed this Prayer to his Saviour—*Lord remember*

me when thou comest into thy Kingdom. *

To be brief—Prayer has saved Kingdoms from Destruction—locked the Mouths of Lions—turned a Furnace of Fire, into a bright and harmless Terrace. caused Rain in Egypt, and cut a Foot-Path through the Sea, checked the Sun in his diurnal Round, and revolved the Sun from East to West—it has breathed Life into the Dead—made the Cripple to leap as an Hart, and the Tongue of the Dumb to sing.

Every Blessing you may acquire, and every Want supply by a proper Elevation of the Soul to God. The next Consideration is, how this *effectual Prayer* is to be made.

The Prayers in our Church are two-fold—*1st.* For Pardon of Past Offences

* Luke xxiii. 42,

ees—*2dly* For future Grace and everlasting Life.

With Respect to the first, you must all own that you have sinned, and that Sin unrepented of and unexpiated will eternally condemn you—you are told that your most *perfect future* Conduct cannot compensate for the Imperfections of the Past ; but that you must, with a lively Faith and penitent Heart, pray for Remission through Christ's Atonement, and, through his Intercession your Suit will be accepted.

Having purified your polluted Soul in the Merits of this Sacrifice, you may *2dly* Pray for future Grace and everlasting Life. Your Wills and Affections are so corrupted by the Fall, that what you would, you do not, and that which you would not, that you do ; here then, the Grace of God is necessary to direct, your

your Wills, and to give you Power to execute—to enlighten your Understandings in the great Mystery of Redemption and to teach you that *everlasting Life is the Gift of God, through Jesus Christ our Lord.*

To obtain these Objects of your Prayer, the Mind must be serious, fervent and importunate, insensible to all and every Thing around it, and entirely abforpt in the Warmth of the Petition.

If you find your Thoughts wandering in Prayer—recall them instantly by the following Rules.

1st. Remember the Being you are addressing, that it is your Creator, your Preserver and your Judge—one who will not hear those Prayers, which you do not hear yourselves. Besides, your

most

most strenuous Petitions can only be accepted by the Intercession of Christ, and do you suppose that he will present to his Father an hypocritical Prayer, dictated by Lip Service, and desire him to accept it? No—Truth is required in the inward Parts. *God is not mocked for whatsoever a Man soweth that shall be reap.* ^t

2dly Direct your Eyes to the Clergyman, see the Fervency of his Prayers—his petitioning Looks, and his supplicating Tone:—Behold now and then the Groupe of poor Widows who are generally arranged together. There may you see the Publican's Picture, and hear his Prayer. There may you behold the Tears of Humility washing away the Stains of Guilt—There may you hear

hear them all in Unison, join their broken Accents, and take Heaven, as it were by Violence. Go on, ye hapless Throng, to bewail your Sins and Follies—these light Afflictions are but for a Moment, when compared to vast Eternity—and the Widows Prayer, like her humble Mite, shall be rewarded with an immortal Crown.

3dly Remember the Contract you made with the great Physician of Souls during your last Sickness—viz, That if he would restore you to your former Health, you would devote the Rest of your Life to his Fear and to his Glory. If you enter into an Indenture with *Man*, do you observe it because the Breach of it would be the Loss of your *Credit*? and if you enter into an Agreement with *God*, do you consider, that your Non-Observance of this will be the
Loss

Loss of Heaven?

Let the most prophane Libertine compare those Cases and observe the two preceeding Hints, and I am convinced, that he must, for the Moment, feel the Terrors of an angry God, and though he came to mock, he will fall down to pray. "

Further, Rest not easy under a *partial* Confession of your Sins: and do not, like your first Parent, hunt for Evasions to palliate your Crimes. He, by a Sting of Conscience, beheld his Nakedness, and covered himself with Fig-

F

Leaves

" If in your *private* Meditations you find your Thoughts wandering, reduce your Prayers into short Collects: and, in whatever Petition you find the Tempter alienating your attention, repeat *that* over and over again, 'till you find the Enemy expelled by his own Weapons, and then pronounce, to every Sentence you have uttered, a cordial *Amen*.

Leaves, not to conceal himself from the Taunts of Men, but from the Eye of God — The Voice of the Lord whispered to him that he could not escape Omnipotence, he then looks in a Thicker. His Creator leads him forth to an open Examination; even then, in the Presence of the Almighty, he creeps under a Subterfuge, and lays the Blame upon his Wife. So tenacious are we of Innocence, and so unwilling to enumerate a Catalogue of our Sins. Permit me to recommend to your serious Perusal the 31st, and 32^d Psalms before you proceed further. There will you see, and feel I hope, that Confession is the first Step to Remission, and that Remission purifies the Soul and glorifies its Redeemer.

Before I close my Ideas on the Subject of Prayer, permit me to request of you

you two Things.

1st. That you would not repeat the Confession, the Lord's Prayer, the Creeds and the different Responses, in that *suppressed* Kind of Voice that you at present do, but in a louder and more fervent Tone. Hereby will you testify to the Stranger that is within your Gates, that you acknowledge yourselves Sinners—that you pray for Spiritual Perfection, and ascribe Doxology to God—that you are not ashamed to confess the Articles of your Faith, and the Sum of your Religion—that the Means of Grace is the Essence of your Prayer, and the Hope of Glory the Object of your Aim.

2^{dly} That *at the Name of Jesus every Knee should bow.* • This Obeisance is

now almost refined away, and acknowledged only when the *Creeds* are professed. Why this Reverence should be payed in *Part*, and not *always*, whenever this *saving* Name is mentioned, I cannot find any substantial Reason.

St. Ambrose says, that the proper Use and Duty of the Knee, is to *bow* at the Name of *Jesus*. And Bishop Andrews, in his Sermon on the Resurrection, asserts, that all the antient Writers invariably construed the 2d Chapter and 9th Verle to the Philip. in a *literal* Sense. Besides the 18th Canon of our Church expressly directs, that "when in "Time of divine Service the Lord Je- "sus shall be mentioned, due and lowly "Reverence shall be done by all per- "sons present, as it hath been accustom- "ed." And what this Custom was, we may learn from the Injunctions of Queen

Queen Elizabeth in the Year 1550—
 “ Whensoever the Name of Jesus shall
 “ be pronounced, in any Lesson, Ser-
 “ mon or otherwise in the Church, due
 “ Reverence should be made by all Pe-
 “ sons young and old, with *Lowness* of
 “ *Curtsey*, and uncovering of the Heads
 “ of Mankind.”

Since this Obeisance is sanctioned by the Authority of St. Paul, by the Custom of the Antients, and by the express Command of that Church, whose Constitution you have espoused, is it not a necessary Duty? and is there not a Penalty annexed to the Neglect of every Duty? Conscience will answer in the affirmative, and tell you that Honour must be payed to whom Honour is due.

The 2d Purpose for which you are assembled in the House of God is to praise him.

This is the Touchstone that will try the *Motive* of your Prayers—if they have been extorted through Shame, a *Fear* of God, or future Punishment, you will rest in the Attainment of the Object of your Prayer, and never return Thanks to that Being who gives us all Things richly to enjoy.

But if your Prayer has been actuated by a *Love* of God, and a Perception of the Supereminency of Virtue over Vice; you will feel a natural Necessity to *praise* that God, in more exalted Strains than all your *Prayers* were ever couched. It is the Order of our Church to begin, and conclude our Services with Praise—It was the Custom in Paradise, and it will be the Custom in Heaven—when all other Duties (such as Prayer, hearing the word, and communicating) shall cease, this shall employ the

the Notes of Saints and Angels to all Eternity.

The inspired Penman of the sacred Canticles, describes the Glory of the great Jehovah in all its Beauty, Majesty and Terror. He now paints him riding upon a Cherub, and flying on the Wings of the Wind—Now he bows the Heavens, and Darkness pervades the Land. He then sits upon a Pavilion of Hailstones, and issues his Voice in Thunder. He now takes a Flight into the Regions of Futurity, beholds his Redeemer cloathed in Flesh, his Body interred in the Grave, and raised again pure and incorrupted to Life and Immortality. He then takes an Instrument of ten Strings, and praises God for his *Goodness*, his *Power*, and his *Providence* For his *Goodness* in being the Creator of his fearful and wonderful

ful Frame, and snatching his Soul from Hell.

For his *Power*, in speaking the Word and the Heavens appeared above, and the Earth below—in raising the Wind, and rebuking the Waves—in frustrating the Devices of the wicked, and bringing the Counsels of the Heathen to nought.

For his *Providence*, in delivering him from the Hand of strange Children, and from the Peril of the Sword—in raising the poor from the Dunghill, and feeding them with the Bread of Heaven—in healing the broken Heart, and binding up the Wounds of the afflicted Widow.

He then makes an Invocation to all the Host of Heaven—to the Earth, the Sea, and all the Works of the Creation. He not only calls upon the Angels, and
Kings

Kings, and Judges of the Earth to magnify and laud the great Jehovah, but he invokes Fire and Hail, Hills and Valleys, Snow and Vapour—and when he has exhorted all Creatures celestial, terrestrial and rational, and inspired all Nature animate and inanimate with Notes of Praise, he seems sorry that he cannot ransack *another* World to add to the Glory of God, and consoles himself with this Observation, that *his Majesty is above the Heavens.*

Shall this devout Israelite be so extatic in celebrating that Glory which was shackled and obscured with Types and Ceremonies; and shall *we*, upon whom it has beamed in all its free, meridian Effulgence, restrain our Songs of Praise and keep our Harps unstrung? Shall the little Hills exult, and the Morning Stars shout for Joy—shall all the wide

Creation

Creation laugh and sing, and shall Men, shall *Christians*, whose Sins are cancelled, and whose Hope of Immortality is as sure as their Dissolution, shall they alone remain unmoved ? If so, the Stones will be rent a second Time ; and out of the Aperture, a Voice shall be heard, rebuking you for Ingratitude and Want of Sense.

Praise the Lord for his Goodness, and declare the Wonders that he doeth for the Children of Men. Go your Ways into his Gates with Thanksgiving, and into his Courts with Praise, be thankful unto him and speak Good of his Name. Praise him in the House and in the Field—praise him in the Church and in the Closet—Laud him in Terms of Poetry and Prose. Follow in this, the Form prescribed by our Church, and you adopt a Form sanctioned

tioned by Antiquity and dictated by Nature.

We at first scan over a few of these Blessings which we enjoy, and we praise God in humble Praise—we go on to recount the Sum of his Mercies, and our Gratitude is all awake—we indulge the Throbbings of a feeling Heart, and magnify his Name in *spiritual Songs*. Every Nation, whether savage or civilized, appropriate Part of the Form which they devote to the worship of their God, to Psalms, Hymns and Songs—and by their Selection of the several Portions of sacred Music, may you judge of their Sensations at the Moment, and the Rudeness or Tenderness of their natural Disposition. Moses and the Children of Israel sang this Song unto God. *The Lord is my Strength and my Song, and is become my Salvation*

*Salvation. w David tunes his Lute and his Harp, and sings a new Song unto the Lord, and testifies his Salvation from Day to Day. **

Paul and Silas, being fast bound in Miserie and Irons, *sang Praises unto God,* And St. James says, *Is any one merry let him sing Psalms.* ^z All the primitive Christians, all the Saints and Martyrs down to the present Time, have, not only in Prosperity, but like the three Children when the Flames were crackling around them, testified their Gratitude, and the Purity of their Religion, in Songs of Praise; and esteemed themselves highly favoured that their Faith had been assayed in the Furnace of Affliction.

And

w Exod. xv. 1. 2. x Psalms xcvi. 1. 2.

y Acts xvi. 24. z James v. 13.

And will you, who have received the Olive-Branch of Consolation—upon whom the Day-spring from on high hath risen—to whom each revolving Sun displays a new Profusion of Blessings; will you withhold that Praise from him, to whom (the King of Israel says) all Praise you justly owe? or if you are not entirely silent, why do you praise him in that suppressed Tone, which tells me, that it is the Tribute of the Lips, and not the warm Effusions of a grateful Heart? I had rather hear a Jargon in the Psalmody, than one unharmonious Voice should be deprived of the Luxury of joining in the Choir. Thus will you, with one exalted Voice, attack Heaven as it were, by Violence; and thus will you, Saints below, imitate the Saints above, who receive their orders from the blessed *three in one*, and

quick as Lightning dart from the Throne, singing as they fly—Glory be to God on high, and on Earth, Peace—Worthy is the Lamb that was slain to receive Honour, and Power, and Praise—Glory be unto thee O Lord most High.

We have now advanced to the Third Head proposed viz. *Hearing the word of God.*

The Metaphors by which the *word of God* is expressed in scripture, are elegant and strong. It is called, the Library of the Holy Ghost—the Lantern of Israel—the spiritual Manna—the School Master of Men—the Fulness of Knowledge—the Mystery of Godliness—the two edged sword—the Mouth of the Lord Jehovah.

An Explanation of the Law, or *Preaching*, was practised among the Jews

Jews upon the Renewal of their Sabbath, which had been neglected during the Time of their Captivity. Our Saviour repeatedly preached to his Disciples and the Multitude, both before his Death and after his Resurrection.

Above all, his Sermon on the Mount (which you may find in the 5th, 6th, and 7th, Chapters of Matth. and which I would recommend to your Perusal every Lord's Day) ought to be indented in the Heart of every Christian. His Apostles converted whole Families, nay *thousands* by one single Sermon to the Faith of Christ.—Our Bishops in ancient Times confined the Province of *Preaching* to themselves—but it was soon found necessary, to commission the *inferior* orders, being first duly approved,

G 2

ved,

ved, to elucidate the Law and the Gospel. For St. John saith, *he that believeth in Christ shall not perish but have everlasting Life*^b but how shall ye believe if ye hear not, or how shall ye hear without Preaching and how shall we preach unless we be sent? ^c Hence Preaching is necessary to Hearing—Hearing establishes Belief, and Belief insures Salvation.

But beware how you hear.—There is a Hearing of the Ear, and a Hearing of the Heart. Job heard the Lord only with the Ear; but he afterwards adds, that he heard him better, he heard him with the Heart.

That you my Friends, may hear effectually to the Confirmation of your Belief, I request you to listen to the Minister with *Attention*, and *Impartiality*.

Ist.

^b John iii. 16. ^c Rom. x. 14.

1st. Listen with Attention.

Consider who it is that speaks, and what is spoken. The Speaker is the Spirit of that God who hath given you Life, Health and all Things—who vouchsafes to instruct you; to speak to that Ear which he hath formed to hear his Voice; and to bedew with his Doctrine that Heart which is formed for Sensibility. And the Thing spoken is the word of God—the Law and the Gospel—the Means of Grace—the Salvation of your Bodies and Souls. The Price of this Purchase is cheap indeed, you are only requested to be wrapped up in close attention, to open wide your Mouths and they shall be filled. If thou hadst been desired to do some great Thing wouldest thou not have done it; how much rather when thou art

*barely desired to wash and to be clean. &
If thou apply thy Mind thou shalt be
prudent—If thou love to hear thou shall
receive Understanding, and if thou bow
thine Ear, thou shalt be wise.*

2dly Listen with Impartiality.

There are people in every Congrega-
tion who will attend with pleasure to
the Minister, while he speaks *smooth*
Things unto them—while he paints
the Beauty of Holiness, the Price of
Redemption, the Promises of God, and
the Joys of Heaven, he is attended to,
and admired—But when he proclaims
the Heinousness of Sin, the Threatnings
of the Almighty, the Punishment of the
ungodly, and the Miseries of Hell: he
is styled an hard Task-master, and an
unpleasant Preacher. When he de-
clares

d. 2 Kings, v. 13. e Eccl. vi. 33. 37.

clares that Christ died once for all—that he hath elected a peculiar People zealous of good Works—that by him you are justified in all Things—that by Grace you are saved through Faith, not of works lest any Man should boast—when your Minister preaches aloud the Necessity of an Interest in the Merits of Christ, and the Mysteries of the Gospel, some of you cry out, “this “ Man is methodistically inclined, and “ therefore I will close my Ears against “ his Doctrine, if it be ever so edify-“ ing.” If he preach Sobriety, Righteousness and Godliness—that without Holiness no Man can see the Lord—that you must live peaceably with all Men; and be industrious and honest in your respective Callings, he is then pronounced an insipid, moral Preacher, and an Enemy to the free Grace

of

of God.

Herod was delighted with John's preaching so long as he steered clear of his particular Vices, and told him not that it was criminal to marry his Brother's Wife—just so it is with Multitudes in every Congregation—When an Individual hears the Heinousness of his favourite Sin, and the Penalty annexed, he is too apt to gratify his Cupiscence, and settle the Qualms of Conscience, either by persuading himself, that the unpleasant Doctrine which he hears, is the word of the *Preacher* and not the word of *God*—or else he will remove the Cap which sits uneasy upon his *own* Head, and place it upon *that* of the *Partner* of his Crimes.

This is a fatal Refuge which I intreat you to shun—a Refuge, which is more pernicious to the good Effect of every

every Sermon, than all the other Wiles of the Tempter.

When the Minister warns you of the Omission of a Duty, or the Commission of a Crime; when he paints the Impetuosity of the Passions, or the fashionable Follies of the Day, do you not *invariably* neglect an appeal to Conscience, whether *you* are the Man, and hold up this reflecting Mirror to the Face of a *Friend*? By this Means, every Individual throughout the whole Assembly condemns his Brother Sinner and acquits himself. Thus, the Heart of that Pastor whose Bowels yearn for your Salvation, is enlarged, and the good Seed sown in vain. Come then, in future, with Minds attentive and unprejudiced against the Minister or the Word. Come, and say with the Israelites upon the Mount, *Let the Lord speak*

Speak what he will, we will bear. ¶
 Come, and hear the Threatnings, as
 well as the Promises of God. Come
 with Hearts free from every Barrier to
 Conviction, and compare those Pictures
 which are drawn in the Pulpit, with
 the Features of your own, and not
 another's moral Character—then may
 you erase the Blemishes, and heighten
 the Beauties of your Souls, and become
 wise unto Salvation.

Having thus prepared your Minds
 for the *admission* of the *Word*, I shall
 in the next place, shew you *what the
 word is.* It comprehends the whole
 Duty

f Exod. xix. 8.

g "Tie a Custom with many of you, as soon as
 the Text is delivered, to search in the old or
 new Testament for the Chap. and Verse, from
 whence it is taken. Give me Leave to say,
 that it is a Practice which can answer no good
 End.

Duty of Man—your Duty to God, your Neighbour and yourselves. It informs you that you owe to God, Obedience, Gratitude and Love—to your Neighbour, Justice, Charity and Support—to yourselves, self-examination, Repentance and Amendment.

Moreover, it unfolds such Mysteries, of Love and Wonder, as the human Heart could ne'er conceive—and assists the filmy Eye of Reason, by Revelations as glorious and wise, as the Being that dictated them Those Mysteries it unfolds in regular Gradation; and *last*. It explains your *Fall*.

God

End. If you say it assists the Memory, I say it is the way to destroy it. For if you aid her with *Attention*, she will be a trusty Friend—Besides while you are searching for the Text, you lose the *Exordium*, and the *Heads* of the Sermon, and listen to a Discourse, which to you will appear unconnected and delivered in vain.

God in the Beginning, created Angels and Men.

He vouchsafed Grace sufficient to the latter to obtain, and to the former to continue in the Possession of eternal Happiness.

They both however transgressed and forfeited the Joys of Heaven. But the punishment inflicted upon each, was different in Degree, and adjusted by the Crime. The *Angels* fell by their own Suggestions, but *Man* by the Wiles of another. The Angels were intellectual Spirits, blessed with the Presence of the Almighty, and the Enjoyment of every Good; and therefore could not transgress through Error, but by *deliberate Malice*, which is the unpardonable Sin against the Holy Ghost: But Man, clad with Matter, and more confined in his intellectual Powers fell by the crafty Reasoning

Reasoning of a *specious* Friend, and by
the Spirit of a Lie.

Those Angels which transgress, alone
are punished, whilst the rest remain
pure and entire, because they proceed
not by Procreation but Creation. But
Men partaking of one common genera-
ted Nature, entail upon Posterity their
own Corruption.

The Crime of this Rebellion in the
Angels militated so fundamentally a-
gainst the Majesty of the Deity, that it
would have been incompatible with his
Attribute of Justice, to have proposed
to *them* a Plan of Redemption—he
therefore reserves them in Chains of
Darkness to the Judgment of the great
Day.

He then looked upon the Sons of
Men, *saw whereof they were made and*

H remembered

Remembered that they were but Dust.

I will ransom them, says he, from Death; I will snatch them from the Power of the Grave. ⁱ Thus the Word of God unfolds,
2dly your Redemption.

Man could never atone for his past offences, and merit future Favours. That natural Propensity to Goodness, which was at first implanted in our Nature, was corrupted by the Fall; in Consequence of which, the *best* of Men can never work Righteousness, without the Grace of God, which is a *free Gift*; whereby we become Debtors to the Donor, and not he to us. Read the Sentiments of a sound Divine upon this doctrinal Head.

“ We received our Being, and all that

" that we are and have, from God ; and
 " are obliged to love and serve him to
 " the utmost. 'Tis a senseless piece of
 " Arrogance to say that a Creature can
 " merit any Thing at God's Hand.

" Whatever we give God is his own,
 " and when we have done all we can,
 " we have done no more than our Du-
 " ty. Can any Man make Satisfaction
 " for a Fault that he hath committed
 " by doing his Duty, that is, by not
 " committing another—No—the best of
 " our Obedience is imperfect, and so far
 " from meriting, that it stands in Need
 " of pardon. *k* "

Hence you see, that the old Score of
 Transgressions could never be payed off
 without a *Mediator*. It was determin-
 ed then, in the Council of the blessed

Trinity, that the *second* in Rank should descend from his Throne, assume our Nature, and dwell a certain Time in a Tabernacle of Clay. This is he who was *God* as well as *Man*—*God*, to convince us of the Value of the Sacrifice, and the Dignity of our Nature—and *Man*, to be touched with a Feeling of our infirmities.

This is the paschal Lamb—the Bread that fell from Heaven--the River of Water, which flows in gentle Murmurs, and at last empties itself into the Ocean of everlasting Life—this is the Son of the Father who came to reconcile offending Sinners to an angry God.

The *Word* proceeds to trace the Progress of this Reconciliation, and to describe *how* this Saviour cancelled the Debt, and appeased the Vengeance of Heaven.

This

This he did under the triple Character of a Prophet, Priest and King.

As a *Prophet*, he denounced the Threatnings and Promises of the Almighty—foretold Events which come to pass—sanctioned his Doctrines by incontrovertible Miracles—and sealed them with his Blood.

As a *Priest* he atoned for past offences, and his *Intercession* shall have no End.

He expiated our Sins first, By enduring Punishments, which to us, would have been grievous and insupportable. He suffered all the Vengeance of Heaven, Earth, and Hell. God the Father—the Jews and Gentiles—the Prince of Darkness and his infernal Throng, all, all transfixed his Soul with many Sorrows. He suffered in his *Name*, being called a Blasphemer, a

Glutton, a Rebel to the King, the
Enemy of Moses and the Colleague of
Beelzebub. He suffered in his *Body*—
His Hands and Feet were torn with
Nails—His Sides pierced with a Spear—
His Thirst provoked with what he
could not drink—His Head besmeared
with Blood—His Ears offended with
Blasphemy and Reproach—and his
Sight and Smell with dead Men's Sculls
which paved the Place of his Crucifix-
ion. As a *Priest* he expiated our Sins
2dly By offering his Blood as the Price
of our Redemption, and ascending with
his crucified Body into the Prefence of
his Father. There did he present him-
self a full, perfect and sufficient Sacrifice
for the Sins of the whole world. In
Virtue of this Atonement our past Trans-
gressions are accepted—our Prayers are
joined by *his* and presented before the
Throne.

Throne of Grace—in short, every Blessing spiritual and temporal flow through the Mediation of this high Priest of our Profession.

As a *King*, he hath enacted Laws, ordained Ministers to explain them, and declare their Sanctions to the People. He now reigns in Heaven—directs the Councils of Men—defeats the Policy of the Devil and his Friends—inflicts upon his Persecutors sudden and unnatural Death¹—supports his Church under every Oppression—and raises, from the Blood of the Martyrs, whole Legions to his Cause.

The Word of God proves *3dly* the Mystery of your Resurrection.

It

¹ See Echard's Eccles. History, and you will find the Roman Emperors in ten different Persecutions, suffering the most excruciating Agonies, and undergoing the most unheard of Deaths.

It would be tedious, and I trust unnecessary, to collect all the Arguments alledged in Favour of this Article of your Faith. The *Power* and the *Example* of God are sufficient to convince you. If *he* out of nothing could call Heaven and Earth—if he spake the Word, and Light issued out of Darkness—if, upon his breathing into a few Particles of Dust, *Man* started into Being—if he could make a Passage through the Sea, and call Water from a flinty Rock—if he, by the Touch of Elisha could restore the Sun of the Shunamite, and Lazarous in a State of Corruption—shall not the same Almighty God be able to raise those Bodies which he has originally formed out of Nothing? Shall the Whale restore her Charge, which figuratively proves our Resurrection; and shall not the Sea disgorged

its

its Dead, and the Worm its Prey ? Does it not appear easier to raise one Body from *many* Bones, than one Body from *one* Bone ? Is it not as easy to call corrupted Man *again* from the Earth, as to form him out of Earth at first.

But if the typical Revelation of the Mosaic System be veiled and obscure (though Christ proved the Resurrection from the Jewish Law) I will state to you a Fact which must dispel the Doubt of every Sceptic. Our Saviour Jesus Christ, who was crucified, dead and buried, raised himself to Life. This is incontestibly proved by his appearing ten different Times after his Resurrection to many and honest witnesses. Doubt not then, under Pain of Condemnation, that this Almighty God who *raised himself*, can change your *vile* Bodies and make them like unto his

his own. Be assured, that this is an Emblem of that Resurrection, when all that are in the Grave—when the scattered Particles of every mangled Frame shall be reunited into a System, and stand before their Maker and their Judge—when *he that is filthy shall be filthy still, and he that is holy shall be holy still*—for behold his Reward is with him, to give to every Man according as his work shall be. *m*

4thly The *Word* proceeds to prove your *Immortality*. That you do not rise to lie down again in the Dust, but what was sown in Corruption, shall be raised in Incorruption—and that the final Judgment which must follow, will consign you over to an Eternity of Happiness or Woe.

This

m Revel. xxii, 11. 12.

This Article of Faith was believed more or less in every Age and Country. The Jews and Gentiles, the Philosophers and Free-thinkers subscribed to it—yes, Lucian himself says, “God “brought Man out of nothing; and is “in Heaven beholding the just and “unjust, and writing down in Books “every Man’s Actions, in Order to “recompense them according to their “Deeds, in that Day which he himself hath appointed.” But these Efforts of human Reason (which, when prudently directed does always conspire to the Deduction and Establishment of Truth) are confirmed by the Revelation of Christ; who told the high Priest at his Trial, by the Spirit of his Divinity, and with the Fortitude of a Prophet, that *hereafter the Son of Man shall be seen sitting on the right Hand of Power and*

and coming in the Clouds of Heaven. o Then shall he divide the Sheep from the Goats, and place the one on his right Hand, and the other on his Left. o He instantly pronounces an irreversible Sentence; or rather the Conscience of each suggests his own. Come ye blessed into the Kingdom of my Father, or, depart ye cursed into everlasting Fire.

Then shall the Ways of God to Men be vindicated and approved. Then shall the Tongue of the vile Slanderer no longer arraign Omnipotence, for an unequal Distribution of his Gifts and Graces. Then shall this Sentiment of St. Austin be fully verified. “ God doth “ purposely deal Riches and Honours “ to good Men with a sparing Hand, “ and freely bestow them on bad Men,
to

“ to shew how little we ought to value
 “ them ; how much inferior they are to
 “ spiritual Goods. For surely he would
 “ give the best Things to his Friends,
 “ and the worst to his Enemies. ”

Lazarus the Beggar, the humble Publican, the outcasts of the People, whom the Dives of the Earth disdained to succour, shall join the Choir of Moses, Daniel, Constantine, and all the seraphic Throng ; and instead of Rags and Purple shall be cloathed with Glory and Immortality. Then will you have a complete Perception of the awful Mysteries of the Gospel ; and your Adversaries be convinced that *these* *Mysteries* were *necessary* in a divine Revelation—that even a Glimpse at the transcendent Glories of Heaven, was almost too great an Indulgence in your *mortal* State—that the Babes in Christ, while

on Earth, ought to have been nourished with *Milk*, and not with *Strong Meat*, and then they would have avoided an *Indigestion*. Then will you fathom the Depths of Revelation—behold the Glories of the triune Deity, three persons but one God, and see the Unitarian confounded at his Presumption, that he could ever be so wicked, as to deny one Text of Scripture and pervert the Meaning of another, and all for what? Either to flatter the Insignificancy of human Nature, by vilifying the Majesty of Heaven—or, to establish a Doctrine repugnant to his Faith, for the Sake of veering for a Moment, upon the baseless Fabric of visionary Fame.

How will the Enemies to Mysteries in that Day reprehend themselves, for neglecting the Plan which Norris recommends; he advises them, "when

Reason

" Reason is insufficient to scan the
 " Depths of Revelation, to call her from
 " her Seat, and place *Faith* in her
 " Room, and sing Honor and Glory
 " and Praise to him that sitteth on the
 " Throne, to the seven Spirits which
 " are before the Throne, and to the
 " Lamb for ever and ever, Amen. "

Having conducted you to the End of
 the Sermon, I will now lead you to the
 Altar, where a crucified Saviour pre-
 sent s his Body and Blood, to the
 Strengthening and Refreshing of the
 Souls of every repentant Sinner. This
 is the heavenly Banquet—the nourish-
 ment of your Souls—the Instrument of
 Reconciliation—the Seal of Redempti-
 on—the Shield against every Foe—the
 Remembrance of the precious Death of
 Christ until his Coming again.

- My Friends; I now come to treat of
 I 2 a Duty,

a Duty, which is dangerously neglected by the Generality of you. I request you to esteem *this* Head as the Treasure of every Blessing; and peruse it with the Attention of Men whose Salvation is at Stake.

1st. I will shew you that this Sacrament is of divine Institution.

2^{dly} The Benefits annexed to it—and
3^{dly} Examine the Reasons why you absent yourselves.

1st. The Institution of the Lord's Supper, was founded upon the *Command* of our Saviour himself. The Sacrifice of the paschal Lamb, which has been ordained as a Type and Test of Obedience, was now to be abolished by the Sacrifice of the Lamb of God—which Atonement was so meritorious and acceptable, that the Sins of the whole

whole World were cancelled, and Man restored to the Favor of his God.

Christ then, instituted this, in Commemoration of his precious Death, to our great and endless Comfort. *Who in the same Night that he was betrayed, took Bread, and when he had given Thanks, for this daily Supply of Food, he blessed it, and brake it, and gave it to his Disciples, saying, Take, eat this is my Body which is given for you: And when he had consecrated the Cup he desired them all to drink of it, as Partakers of the Blood of the new Covenant, which was to be shed for them and for many to the Remission of Sins.* *p* After his Resurrection he consecrated Bread and administered it to his Fellow-Travellers at the Village Emmaus. *q* His Disci-

I 3 ples

p Matth. xxvi. 26 27 28. *q* Luke, xxiv. 30.

ple also observed this sacred and solemn Institution, for they continued daily with one accord in the Temple, in breaking of Bread and in Prayer.

St. Paul preached to the Disciples at Troas, who had assembled together on the first Day of the Week to break Bread.¹ But the strongest Proof that this Sacrament was instituted for a perpetual Remembrance of the Death of Christ, is this Declaration of St. Paul's, *I have received of the Lord, that which also I deliverd unto you, that the Lord Jesus, the same Night in which he was betrayed, took Bread—and when he had given Thanks he brake it, and said, Take, eat this is my Body—Likewise, after Supper he took the Cup, and having consecrated it, he desired them all to drink*

drink it in Remembrance of him. 1 Observe, that St. Paul at the Time of his Conversion was commanded to celebrate this Sacrament—and it is universally allowed, that Paul received at that Time all the Instructions which our Saviour had left with his Disciples previous to his Ascension—consequently that he had enjoined the—perpetual Commemoration of it the Night that he was betrayed, and ordered his Apostles to commission their Successors, to celebrate on Earth this Mystery of his Love, till the Day that he administered it to them in his Father's Kingdom.

2dly Let us see the *Benefits* that are annexed to this Communion.

The Seal of the Covenant betwixt God and Adam was broken, and never completely

completely renewed till now—'Tis by this Sacrament that you enter into a fœderal Act with the Almighty—that you acknowledge the Merits and Death of Christ, and the Articles of Agreement in the Instrument of Reconciliation. The Allurements of your three-fold Enemy, Satan, the World and the Flesh, depict Virtue and Vice in a borrowed Dress, and lead you oft astray.

For which Reason our gracious Saviour, knowing the Corruptions of our Nature, instituted this heavenly Banquet, whereby the violated Covenant of Grace might be renewed, and the polluted Soul purified by the Participation of his Body and Blood.

This Remembrance of his Death, will work in you a hearty Sorrow for the Commission of those Sins which cost your Saviour's Life—will ratify your

your Repentance, and insure your Pardon—this will remind you of every Feature in the Character of the great Captain of your Salvation ; and, at the same Time shew you, your Duty, as Soldiers enlisted under his Banner: In short, this will convince you of the Vanity of all earthly Pleasures, and give you a Fore taste of the Joys of Heaven.

These are the manifold Blessings which are gratuitously offered to every repentant Sinner. The Table of God is spread—the mysterious Feast is arranged—the mangled Body, and the atoning Blood of an all-sufficient Redeemer, are exposed to the Eye of Faith; and what doth the Lord require of you, but to forsake your Sins and to become new Creatures, and you shall be Partakers of a Banquet, at which God himself presides, and taste more delicious Food

Food than the Bread of Angels.

3dly I will examine your Reasons for not Partaking of these holy Mysteries.

1st. You stumble at St. Paul's Expression.

He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself. ^u

You think it safer to abstain totally from this Communion, than to come under the Denomination of *unworthy* Partakers, and hear this dismal Sentence denounced against you. But let us examine in what Acceptation the Terms *unworthy* and *Damnation* are used by this Preacher of the Gentiles.

The *Corinthians* were the only people at that Time, who could be called *unworthy* Partakers in that Sense, in which

which the Apostle uses the Word. They assembled together at the Lord's Table, where they eat luxuriously, and behaved disorderly. They fasted at Home, that they might relish the Eucharist the more. They looked upon it as a Feast, at which every Glutton might pall his Appetite, and every Wine-bibber wallow in his Cups. The Rich excluded the Poor, till they themselves were sated; and then perhaps nothing remained. Thus did the wanton Excess of some, deprive others of the Bread of Heaven, and thus the Food of the Soul became a Banquet for the Body, not discerning the Lord's Supper.

I doubt not but you are all ready to say, those unworthy Partakers are in Danger of *eternal* Damnation—But St. Paul is less severe—he uses the Term Damnation only as a *temporal* Punishment—for

for the same Word in the same Chapter is translated *Judgment* — and the Tenor of the following Verses clearly establish the Justness of this Acceptation.

But when we are judged, says he, we are chastened of the Lord, that we should not be condemned with the World. v

Thus kindly does he threaten them only with Sicknes and Infirmitiy, to try whether it will be effectual in producing their Reformation. If not, we are authorised in saying, that they *then* exposed themselves to the *eternal Wrath* and *Condemnation* of the Almighty.

Your Sins are not so heinous as *theirs* and yet St. Paul assures them, that if they forsake those abominable Customs, and lead new Lives, even *they* shall be worthy Partakers of this holy Mystery.

Your

Your 2d Reason for not communicating is this. The Multiplicity of Business in which you are involved, prevents your Preparation for so solemn an Ordinance.

I shall answer this Excuse by a few important Questions—Questions, which the Scoffer may, in Honor to his Name, think himself bound to despise—but if he reads and neglects them, they are such as will aggravate his Crimes, and enhance the Vengeance of his God.

Do you hope for Salvation ? and upon what are your Hopes grounded ? Do you rest them upon a partial Observance of the Doctrines of Christ ? upon an imperfect Obedience to a moral Precept, while you neglect the more important Mysteries of Revelation ?

Do you say *Time* is wanting for that Preparation, for which alone *Time* was

K given

given you ? Do you devote every Hour of that Life to the Acquisition of the Riches and Honors of a Day, which ought to be employed to the Glory of God, and your eternal salvation ? Do you, when you have run the giddy Round of Pleasure, and the Infirmities of Age have checked the career of Avarice—do you *then* intend to prepare yourselves for this Communion ? Look back into your last Year's Friends, and say, hath not Death broke many a Link in your Chain of Friendship ? say, hath not the Infant, the Youth, the Bridegroom, and the Sage been snatched into the Grave alike and undistinguished ? and say to yourselves, may not my Hour Glass also run its last this Night, and be turned no more ? Think, think on this, and drop a Tear to your Folly. But the Care of temporal Concerns

is not incompatible with the Duties of Religion:—If you shew, in your ordinary Proceedings, a Principle of Justice, Honesty, Sobriety and Charity, you exhibit the most prominent Features of our Religion, and pave the Way to a worthy Participation: For behold of what Class of Men our Communicants consist! Not of those who are disengaged from the Tumults of busy Life—Not of those who are independent in Property; for these Men wish to appear independent in *Sentiment* also, by absenting themselves from *every ordinance* of our Church, and commencing Bravadoes in Religion—but of Men, who rise early and late take Rest, to earn the Crust of Honesty, for an helpless offspring. These Men who have not Time to refresh their wearied Limbs, have time to taste that *the Lord is gracious,*

ious. Blush then, at such an Apology, and be assured, that if you are unprepared for the Lord's Supper on Earth, you are unprepared to receive it in Heaven.

3dly I shall recommend to you *frequent Communion.*

The Apostles brake Bread at *every Assembly.* St. Basil recommends a *daily* Celebration of this Sacrament. He says in his Epistles, "That the Christians " not only communicated constantly " four Times a Week, but on other " Days also, when they commemorated the Death of any Martyr." St. Chryfostom is of the same Opinion, " He who does not indulge himself in " the Practice of any known Sin, ought " *every Day* to approach the holy Table. "

I cannot agree with those Men, who say,

say, that frequent Communion lessens the Reverence due to the Ceremony. I own this Observation is just when applied to *temporal* Things; because the the cloier our Intimacy with *them*, the more Blemishes and Frailties are necessarily revealed—but when applied to *God* and *spiritual* Matters, it is entirely foreign—the more we unravel the Deity in his Mysteries, the more we must adore his transcendent Perfections, and be charmed with the Beauty of Holiness.

Are the last Injunctions of a dying Friend esteemed sacred? and will the last Commands of a crucified Saviour be neglected and despised? Are you not moved when you *bear* of the sufferings and Death of Christ? are you not moved still more when you *read* them? and are you not affected in the highest Degree when you *behold* the symbols of

his crucified Body ? and can you, in this affecting Moment, treat that Sacrifice with Neglect, and do Violence to your own Souls ? It cannot—it must not be.

Come then, and come often to this holy Sacrament—this heavenly Feast—but come in a Marriage Garment—in the pure and spotless Robe of Faith and Repentance. Let not your blessed Saviour bleed and die in vain. Come, and in the Communion of the Saints below, anticipate the Joys of the Saints above, and commemorate the Death of your Redeemer and your Judge.

Do not, in the Communion Service, repeat the *Exhortation* and the *Absolution* along with the Minister ; but listen with silent and devout Attention to what belongs peculiarly to the Priest, and at the Conclusion pronounce a cordial *Amen.*

But

But in the *Confession*, acknowledge and bewail *aloud*, your manifold Sins. And in the Doxologies, ^w both before and after receiving the Bread and Wine, let each be emulous to exalt his Voice above his Neighbour's, evermore praising God and saying, "Holy, Holy, "Holy Lord God of Hosts, Heaven "and Earth are full of thy Glory— "Glory be to the O Lord most high! "Amen."

I have now conducted you to the End of the Morning Service. Return Home and ruminate upon the Doctrines you have heard. Trace out the Text, and read the Chapter in which it is contained. If you meet with things

^w The first in the Communion Service is called a Preface, and begins thus, "Therefore with "Angels and Archangels &c." The other, thus, "Glory be to God on high, &c."

things hard to be understood, consult some Expositor upon the Passage, and be not faithless but believing.

In this sacred Study, spend the Interval between the Morning and Afternoon Service. When the Hour arrives that warns you to return to the Church of the first born—hasten with gladsome Steps, and *betimes*—Conduct yourselves agreeable to the Instructions for the Morning, and all will be well.

As it is the Custom in this Parish to celebrate the Sacrament of Baptism in the Afternoon, and as I find many of you negligent in bringing your Children to partake of this Mystery, I think it my Duty to shew you (and here it may be done without Digression) *1st.* The *Antiquity* and *Privileges* of Baptism.

2dly The Propriety of *Infant* Baptism.

3dly

3dly That the longer you keep them from partaking of its Benefits, the greater is the Injury done to your offspring.

17. You may trace back the *Antiquity* of this Rite to the Time that the Israelites were driven out of Egypt. St. Paul says, *The Jews were baptized unto Moses in the Cloud and in the Sea.* *

The Method by which the Male Proselytes were initiated into their Fold was by Baptism, Circumcision and Sacrifice; and the Females, only by Baptism and Sacrifice. What Particular Virtue this Ordinance possessed, and in what particular Manner it was celebrated among the Jews, is not very clear.

However when John the Baptist entered upon his Ministry, we find him baptizing

baptizing those who had first declared their Repentance, and initiating them into a Belief of the *Messias* which was at Hand, though he did not openly declare that *Jesus* was the *Messias*. Upon the same Grounds did the Disciples of our blessed Saviour proceed, during his three Years Ministry: But after his Resurrection, they baptized in the Name of the Lord *Jesus* as the promised *Messias*, and enlarged the Privileges of the Institution, by annexing to Repentance, *Remission of Sins*.

They were authorised in this by the Command of Christ himself; who at one of his affectionate Interviews, previous to his Ascension, addressed them thus—*Go ye and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost y Whossoever*

Whosoever Sins ye remit, they are remitted, and whosoever Sins ye retain, they are retained. ² You may infer from this, that the Ends of Baptism are twofold — *1st.* That you may all be baptized in the same Name — initiated into the same Fold — and be made Members one of another — *That you may all assemble with mutual Affection in one organized Body — partake of the Privileges of the same Society — and walk Hand in Hand to meet the Shepherd of your Souls.* But the *2d* End of Baptism is still more important — it affects your spiritual Concerns. St. Paul says, *that God has saved us by the Washing of Regeneration and the Renewing of the Holy Ghost.* ³ And that by Baptism we are dead to Sin, and alive unto God. *Ananias*

anias tells St. Paul, *to arise and be baptized and wash away his Sins.* St. Austin says, that “all our Sins, whether “ original or actual are forgiven at Baptism.” It is called by many of the Fathers, “The Key of the Kingdom of “ Heaven—the Dissolution of Death—“ the Participation of Adoption and “ Grace.” But you must look upon those Expressions, as only descriptive of *one* Part of a Covenant ratified between God and Man—The Contract on *our* part is an Admission into Christianity, with a Promise to believe all its Doctrines, and imitate the Character of its Author.

2dly I shall shew the Propriety of *Infant's* Baptism.

In this we are not sanctioned by any express

express Example in Scripture, but from the fairest Comparisons and Deductions we may justly infer, that it was the Intention of Christ, that *Children* should partake of this Institution.

This, like all other ordinances, had its Type under the Jewish Dispensation.

Their Circumcision and our Baptism bore almost a perfect Analogy to each other. Circumcision was the Initiation into *their* Covenants; Baptism is the Admission into the Church of Christ. The Seal of *their* ordinance was Repentance and Faith—the Seal of *our's* the same, with the addition of the *Remission of Sins*. They circumcised at *eight* Days old—we baptize, or ought to do it as soon as possible. Besides, Christ knew that all the Mosaic Institutions were to be perfected under his Dispensation, and that Baptism was analogous

L to

to their Circumcision— if therefore he intended the *Time* of its Celebration to be changed, he would have given positive orders to that End: But on the contrary, he rebukes his Disciples for treating Children with Neglect, and says, *Suffer little Children to come unto me and forbid them not, for of such is the Kingdom of God.* ^c Bishop Burnet says, “whatever these Words may signify “*myistically*, the literal Meaning of them “is, that little Children may be admitted into the Dispensation of the Messias, and by consequence, that they “may be baptized. ^d”

If you ask me, what good End can it answer for Infants to be baptized, since they cannot, in their tender Years perform

^c Mark, x. 14. 16.

^d The Expos. of the 37 Article.

form their Part of the Christian Covenant? I say, that the Parents and Sponsors who have the Government of the Children, are bound by those Vows which they have made in the Name of the Infant, to train up their Charge in the Fear of God; to teach them the Faith they espoused, and the Enemies they renounced in their helpless State; till ripened Reason and Religion pronounce them capable to take the Contract upon themselves, and enjoy the *full* Effects of Baptism. This divine Institution, I am sorry to observe, is shamefully abused. I am afraid that the Godfathers and Godmothers in general, are ignorant of the Awfulness of the Charge they undertake. Do we not see Persons who are little more than Children themselves, who have scarcely freed their *own* Sponsors from their

Charge, come, and bind themselves by the most solemn Vows, that not only *they* will, but the *Infant* also shall renounce the Devil, the World, and the Flesh? Do we not see Strangers come from far, to swear that a Child shall believe this and renounce that; when they at the same Time know that it is probable they never may see the Child again?

Do we not hear young Men and Maids boast of the Number of Infants they have covenanted for?—esteeming their Part of the fœderal Act an *Honour* and not a *Duty*?

Let me advise you my Friends, to read over the Service of public Baptism, before you make this Contract, and seriously consider, that the obſervance of the Vows it contains is difficult, and the Neglect of them punishable. Let me also

also request that you would frequently instruct the Children you have adopted, in the Church Catechism; and explain to them the Nature of that Mystery into which they have been initiated—that they are created by the Father, redeemed by the Son, and sanctified by the Holy Ghost.

The 3d Head is already proved from the preceeding Arguments, “ That the longer you keep your Children from partaking of this Sacrament, the greater is the Injury you do them.” You prevent them from becoming Members of the Church of Christ, the Assembly of the first-born written in Heaven.

The Covenant of Grace is held out to be executed, and you will not ratify the Treaty.

Though the Conditions be ever so easy, and beneficial—though *Remission*

of Sin be the Purchase of this Contract—though you are only desired to wash, and to be clean; yet you keep those Infants from the Laver of Regeneration, and the Seal of Redemption. Besides, there is another material Consideration, which ought ever to be remembered in a Sea port. The Children here are not registered from the Time of *private* but *public* Baptism—therefore all the Interval between the Hour of the Birth and the *public* Baptism, is blotted from the Calendar of their Existence, and can serve them in no Stead.

The Loss of a Month may be the Loss of an Establishment which would keep you from the Parish; and rob you of a Pittance which might have procured you a Fire-side of your own; and made old Age comfortable, and Death

easy.

easy. What shall I say to you then for this heinous Offence against God and your Offspring? Shall the Children suffer for this Neglect of the Parents? God forbid. If, when arrived to Years of Discretion, they still remain unbaptized, and live in a conscious Neglect of this Sacrament, they shall be punished together with their Parents.—If not, the Parents alone shall answer for their Rebellion, and Contempt of the Ordinances of God.

It will be needless to dwell longer upon the Evening Service, if you exercise:

e You may ask me, why do we not register, you from the *private* Baptism. I answer, it would then be but very few that would bring their Children to *public* Baptism. If you say, that this Inconvenience might be removed by inserting the *Day of their Birth* at the Time of *public* Baptism—I answer to this as before; and moreover, that this Practice would excite Difficulties, and could not be universal.

rise the Instructions I have given you for the Morning.

Return Home directly from the Church, and reflect upon the Proceedings of the Day.

Hypocrisy in temporal Concerns is an Abomination in the Sight of God, much more so in the Adoration of the Deity. Ask yourselves then, whether the Sabbath hath been your Delight? and the House of God the Temple of your Affections? Have you prayed with Fervour and Devotion, for the Remission of your Sins, and for future Grace? Have you, in Songs of Praise, testified your Gratitude to that God, to whom all Praise you justly owe? Do you remember the Sermons you heard, and how, and with what particular Parts you were affected? Can you recall to Mind that Sin, the bare Mention of

of which so sensibly affected you? If so, you see your greatest Enemy. Did the Celebration of the Sacraments strengthen your Faith, and inflame your Charity? Did you commemorate the Supper of the Lord, or did you turn your Back upon his Mercies, and reject the Cup of Salvation? Did you attend, during Service, to the Dress and appearance of the Congregation, to the Whispers of your Companion, or to the *one Thing needful*? Do you feel your Relish for Sin decay; and does the Beauty of Holiness grow more endearing? Do you feel the Influence of the blessed Spirit quench the Suggestions of the Devil? And do you find that your Reliance upon the Merits of Christ, robs Death of its Sting, and brightens the Prospect of Immortality? If Conscience dictates a favourable Answer

swer to these several Questions, you have thus far spent the Day to the Honor of its Author, and are advancing with sure and hasty Steps to the heavenly Jerusalem.

After this serious Self Examination, read over the Chapter from whence the Text was taken, in some faithfull Expositor. Then begin to instruct your Family and Friends, either by religious Conversation, or some orthodox theological Author. I beg leave to recommend to you, Archbishop Secker's Lectures upon the Church Catechism, whereby you will learn your Faith; and your Duty to God, your Neighbour, and yourselves.

Doddridge's " Family Expositor," and " his Rise and Progress of Religion in the Soul," are invaluable Books, and such as may fitly occupy the Evening, till

till you assemble for *Family Prayer.* ¶ This, I trust, will never be neglected, till Prayer be absorpt in Praise, and Time in Eternity. This will evince to your Dependents your Zeal for Religion, and the Purity of your Conduct; and make them assimilate their own.

This will accommodate your whole Household; especially those, who, either through Sickness or Infirmity, are kept from the House of God. This will form a little Church of your own, where Envy, Whispering, Levity, and all the Tempter's Arts employed in *public Prayer*, can find no Admittance. but pure Devotion, collected Thoughts, and unaffected Piety, will heighten every Grace, and crown your Petitions with

f I have annexed to this Treatise a short but comprehensive Form of Prayer, which is wrote in general Terms, and adapted to every Family.

with Success. Then will you, (free from the fancied Visions of a guilty Conscience,) enjoy a sweet Repose, conscious, that whether you open your Eyes in Time or in Eternity, in Earth or Heaven, you will hear the Trump with Joy, and bring your Sheaves with you.

My Friends—I have now conducted you through all the Duties of the Lord's Day—painted to you the Beauty of Holiness, the Deformity of Vice, and the Sanctions annexed to each. I know that some of you will strictly practise the Instructions herein contained—I know that others will observe a few of these Admonitions, and neglect the Rest—And I also know, that many of you, will believe the Truths I have enjoined, but will think it *too soon* to form your Lives in this unfashionable Mold, and

and will say to your Souls, " we are
 " young, and have much Goods laid
 " up for many Years, we will eat, drink,
 " and be dissipated while we can, and
 " *then* we will have Recourse to these
 " salutary Precepts. " I am convinced,
 that this Argument has inveigled more
 Souls to Destruction, than all the other
 Stratagems of the Devil combined. The
 Young, not only exhibit this Apology
 in their *Lives*, but if some friendly Mo-
 nitor checks them in their Road to
 Ruin, they are bold enough to *tell* him
 that his Advice is *unseasonable*.

The *Old*, grown grey by Age and
 Dissipation, ransack the whole Circle of
 their Acquaintance, to find a few more
 aged than themselves, and, upon this
 Ground, compound with their Fears
 for

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for a few Years more. But what say the Heathen Poets, " Man is a Bubble"—" a Leaf"—" the Dream of the Shadow of Smoke " What says the royal Psalmist ? " Man is like a Dream " when one awaketh, or like a Tale " that is told. " What says the Apostle of Christ ? " Our Life is but a Va- " pour, which appeareth but a short " Time and then vanisheth away. " And what says Experience and Observation ? Look into the Charnel House, and behold your Relation or your Friend ; who the other Day, was as young, as lively, and as promising as you, his Body is in the Possession of the Worm, and his Soul at the Bar of its Judge—the *former* is eaten, as with

a Canker, and the *latter* is sipping the Cup of its future Destiny.

I have read of a German, whose Friends wished to have his Picture taken with the rest of the Family—he withstood their Importunity, and requested upon his Death-Bed, that they would send a Painter to the Vault a few Days after his Interment, to take his Likeness as he then found it, and conjured them to arrange it among his Groupe of Friends.

This was done, and he now stands among his Ancestors, with a half-eaten Face, and his Midriff destroyed by Serpents. This, my Readers, of whatever Age you are, will ere long be your Case. Your Bodies will be consigned to the Worms, and your Souls to him
that

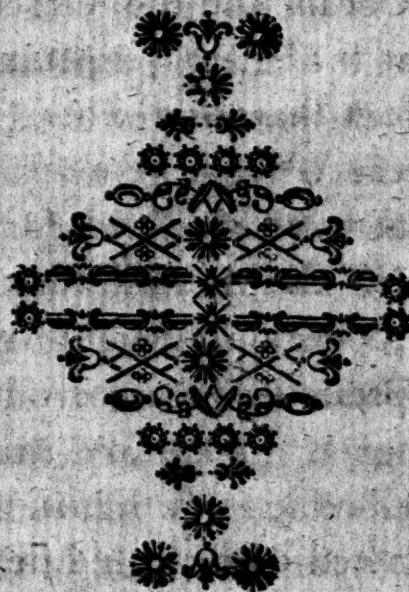
that made them. You believe that Death will visit you, and you believe that Judgement will follow. You have perused this Book, and have seen therein your Faith, and your Duty—if then you commit a known, presumptuous Sin, a Sin against Conviction, which *every* Sin must be, after you have read this Treatise, your Denomination will be a *Sabbath-breaker*, and the Lord hath expressl. & declared that *whosoever defileth the Sabbath shall surely be put to Death.* Take this Effusion of my Friendship—this Tribute of my Duty as your Guide to Heaven. Let it not be produced at the last and awful Day as a Record to convict you—but make it your Companion through this State

of

Exod. xxxi; 14.

(125)

of Trial, and it will be the Pass-port of
your Souls to a glorious Immortality.



M 3

(251)

A WORD of ADVICE to those that occupy their Business in great Waters.

WHEN I consider the Perils of the Ocean, and the miraculous Favours that the Sailors perpetually experience, from that God whose Paths are in the great Waters, I am astonished to hear them proverbialized for prophaning, with Oaths and Imprecations, that sacred Name, which has so frequently preserved them from impending Dangers. That any Man can abuse the Goodness of a Benefactor, who hath endowed him with Life, Health, and Competence—and that manifold Favours should increase Ingratitude, militates

litates so diametrically against the Feelings of human Nature, that I have ransacked my Ideas again and again, for some Reason to support this Contradiction. The only substantial one I can find, arises from *their neglect of the worship of the Deity.* The Seamen and Apprentices are very idle in visiting the House of God. This Fault does not entirely but in a great Measure, rest with the Owners and Captains of Ships. It is their Duty to entreat the whole Crew, or as many as they can spare, to attend divine Service—and it is their Duty to *compel* their Apprentices to attend regularly at the Temple of the Lord, and to sanctify in every Respect, this hallowed Day.

Again when they are ploughing the ocean

ocean, and directing a yearning Look to the wished for Haven—how easy—how delightful—how necessary a Duty is it, for the Captain to convene his Men when a favourable opportunity offers, to acknowledge the works of the Lord, and his wonders in the Deep. *b* Here you may tell me, that the smallest Portion of Time cannot be detached from the necessary Business of the Voyage, and the Engagements of each Man, to devote to the Service of Prayer.— Permit me to ask you one Question. Do you, when your Ships are laying at Anchor, detained by contrary Winds, or the Expectation of your Cargoes, do you then redeem the Time you lost upon the ocean?—I shall put the Question

tion closer—Do you ever convene your Men at all, *to praise the Lord for his Goodness, and to declare the wonders that he doth for the Children of Men.* I am afraid the Bulk of you will answer no.

From this Time forth I entreat you to beware, that you never profane the sacred Name of the Lord yourselves, nor suffer your Men to do it. They would in a short Time stand in need of no Rebuke, if you would enforce the Directions I have given you. Collect them together whenever you conveniently can, and read to them that Form of Prayer which is composed for your Use, at the End of the Psalms of David. Thereby will they learn, that Oaths and

¶ Psalm cvii. 31.

and Blasphemies will not assuage the stormy Wind, nor save their Souls upon the Brink of Eternity; but if they *cry unto the Lord in their Trouble, he will deliver them out of their Distress.* ^k And when you arrive at your destined Port, go Hand in Hand, if possible to the Church—there will they blush at their former Irreligion—there will they hear the Truths of Gospel Salvation—and there will they find a Pilot to conduct them safe to an heavenly Haven, whare the Blasts of Temptation can never reach them.

*A Form of Family Prayer for the
MORNING and the EVENING.*

DO thou, O God, hear the Voice of our humble Petition when we cry unto thee; when we hold up our Hands towards the Mercy Seat of thy holy Temple.

Lord we call upon thee, haste thou unto us, and consider our Voice when we cry unto thee.

Let our prayer be set forth in thy Sight as the Incense, and let the Lifting up of our Hands be a Morning (or Evening) Sacrifice.

A Prayer for the MORNING, a

O Almighty God, whose Kingdom is everlasting and Power infinite—
who

a Omit this Prayer in the Evening.

who hast unlocked our Eyes from the very Image of Death, refreshed our Bodies with a sweet Repose; who has defended us from the Pestilence that walketh in Darkness, shield us from the Arrows that fly by Day.

We acknowledge and bewail our manifold Sins, and the despite we have done to the Spirit of Grace, but the Tears of a contrite Heart, O Lord, thou will not reject.

May the gloomy Habit of our Souls be illumined by the Brightness of thy Coming, and our past Transgressions vanish as the morning Dew.

Vouchsafe to keep us this Day without Sin. Uphold us, O Lord, when we are about to fall, and raise up us and all that are down. Infuse into our Hearts good Desires, and may the

and

Allurements of the Devil, the World, and the Flesh, be always defeated by the all powerful Influence of the blessed Spirit.

May our Thoughts this Day be pure and our Dealings just. May Temperance, Sobriety and Charity regulate every Movement of our Hearts, and embellish the Occupations of the Day,

May Envy and Pride be looked upon as dangerous Companions, and be supplanted by universal Benevolence and Love—then shall the prevailing Vice of Scandal be banished from our Land, and instead of gloryfying in the *Follies*, we shall glory in the *Virtues* of Mankind.

Preserve our mortal Part from the Accidents of this Life, that neither Pestilence in Darkness, nor Sicknes at noon, may discompose our brittle

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Frame, nor cut the Thread of Life
asunder.

Take us by the hand in our going
out and our coming in, from this Time
forth for evermore.

And may we in our respective Cal-
lings, at different Periods of the Day,
cast an Eye toward thy holy Temple,
and meditate on thy Mercies—refer-
ring every Action of our Lives to thy
Glory, and the Salvation of ourselves
and others. Then shall we, in the
Morning of the Resurrection, hear the
Trump with joy, and, riding upon the
Wings of the Wind, meet our Lord
in Triumph.

All these Petitions we humbly in-
treat thee, O Father, to accept, for the
Merits and through the Mediation of
Christ our Saviour. Amen.

A Prayer for the EVENING.

O thou Keeper of Israel, that neither slumberest nor sleepest, preserve our Souls this Night from all Evil. Thy Mercies are unbounded — thou hast conducted us safely through the Dangers of this Day, and blessed us with Health, Peace, and Plenty — Tired with the Cares and Labours of our Callings, we now recline our wearied Bodies to Quiet and Repose. Leave us not O Lord, when our Strength faileth us, but defend us from the Dangers of the Night, and lighten our Eyes that we may not sleep in Death. Thy all seeing Eye beholds the Wiles of Satan, and the Midnight Plots of

~~men~~ ^{No 2} nothing ~~recks~~ ^{recks} our

~~men~~ ^{and} ~~nothing~~ ^{nothing} ~~recks~~ ^{recks} our

~~men~~ ^{and} ~~nothing~~ ^{nothing} ~~recks~~ ^{recks} our

Omit this Prayer in the Morning.

our Enemies — thou also seest the Weakness of our Nature and our Inability to withstand them, in Mercy then vouchsafe to cover us with thy Wings, and guard us by thy heavenly Host ; that we may rise in the Morning to praise thy Name for refreshing exhausted Nature, and devote the Remainder of our Days to Works of Piety, and the Promotion of thy Glory.

But, as the Shadows of the Evening are emblematic of our advancing Years—and the End of the Day similar to the End of our Existence here, it is possible that we may now close our Eyes on Earth for ever, and open them in the Morning, in the Presence of our Judge :— If so, do thou, merciful Father, pardon our past offences, and purify our polluted Souls in the

Obe-

Obedience of our Redeemer, so that at the general Resurrection ; we may be found acceptable in thy Sight, and receive that Blessing which thy Son shall confer upon all that love and fear thee.

In perfect Charity with all Mankind, and resting upon the Merits of our Saviour, we will lay down in Peace and take our Rest, for it is thou Lord, only, that makest us to dwell in Safety—Into thy Hands we commend our Souls and Bodies, for thou, Almighty God, hast created and redeemed them.—Accept these our Prayers, we earnestly intreat thee, for the Sake of our Intercessor Jesus Christ. Amen.

An

An ACT of PRAISE.

Praise the Lord, O my Soul, and
forget not all his Benefits.

Thy Name, O Lord, endureth for
ever, so doth thy Memorial from one
Generation to another.

Blessed be thy holy Name for being
our Creator, our Father, our Protec-
tor and Friend.

Thou art he that breathed into us the
Breath of Life—that preservest us from
every Disease, and from the Spirits of
Darkness—that wipest away the Tears
of Sorrow, and conducts us by the
Waters of Comfort—for these mani-
fold and unmerited Favors, we will
praise thee among the faithful and in
the Congregation.

But above all, we praise thee for
our

our Redemption from Sin and Death, for the means of Grace, and the Hope of Glory. What are we, O Lord, that thou shouldest do this unto us! That the Great God of Angels and of Men should make a special Decree in Heaven, to provide for Man the Salvation of a new Birth, and by the Obedience and Sacrifice of his only Son, ransom his Creatures by satisfying his Justice? what Return of Praise can we testify for those free, unbounded Acts of Love and Mercy?—It requires the Tongues of Angels and Archangels, Cherubims and Seraphims to laud and magnify thy glorious Name. Thy Benefits are so manifold, that instead of lessening, they increase by recounting them: How hast thou snatched us from the Perils of Fire and Water,

Thun-

Thunder, and Lightning, Plague and Pestilence!—How hast thou comforted us in the Bitterness of Distress, and laid our Enemies in the Dust! Thou hast refreshed us with all the Blessings of Nature, and the Blessings of Grace—thou hast restored the Sick to Health and the Sinner to Favour! O that Men would therefore praise the Lord for his Goodness and declare the Wonders that he doeth for the Children of Men:—If our Hearts should even burn within us, our *finite* Gratitude can never sufficiently glorify *infinite* Love; but when Prayer shall be absorpt in Praise and Time in Eternity, we then will magnify thee Day by Day, and worship thy Name for ever and ever. Amen.

Almighty

Almighty God, who hast given us Grace at this Time, with one Accord to make our common Supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their Requests; fulfil now, O Lord, the Desires and Petitions of thy Servants, as may be most expedient for them; granting us in this World, Knowledge of thy Truth, and in the World to come, Life everlasting. Amen.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the holy Ghost, be with us all evermore. Amen.

F I N I S,

